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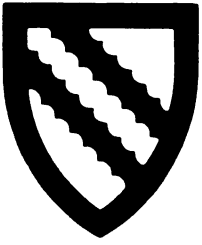

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WHAT A MOTHER SHOULD TELL HER DAUGHTER

BY

ISABELLE THOMPSON SMART, M.D.

Medical Examiner of Defective Children, Department of Education, City of New York—Special Lecturer New York Normal School of Physical Education—Member American Academy of Political and Social Science—Member Women's Society for the Prevention of Crime—Fellow New York Academy of Medicine — Member American Medical Association, etc., etc.

Book Two in a Series which tells the story of
THE MYSTERIES OF LIFE
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Kent

THE YOUNG WOMAN BOOK

My Dear Daughter:—Our Successful Mother to whom we are so thankful for the beautiful presentation of the answer to your great question: "Where Do Babies Come From?" did not stop when she had told her little girl the things which you and I learned from your first book about the Story of Life and its Reproduction. There are many phases of the story which are best told at the time when a girl begins to undergo the changes which take her from girlhood into womanhood. Some of these things, if they had been told you in our first letters might only have confused you and made it im-

possible for you to retain as clear and correct a view of the subject as you have up to this time. With your greater age, however, and the knowledge of what has already been taught you, you can now understand the things which are told in this, your new book, and I think, obtain as much knowledge which will be of value to you from now on, as you did from your "Little Girl Book" which I know you appreciated very much.

I want to tell you how our Successful Mother came to give us this second volume. She saw what a beneficial effect her little intimate talks—those which you have in your other book—had upon her little girls, and she also knew that that story aroused in their little minds the very questions, to which the answers are given in this book. So she talked to her

daughters of these same things again, but in a manner more suited to their greater age, and so cultivated the confidence which her daughters had in her that they came to her with all of the puzzling problems of their lives, and thus she became a very successful mother indeed.

Other mothers observed the perfect confidence thus established and when they learned and realized the true reason and remembered, as many of them did, that they never had talked to their daughters on this subject simply because they did not know how to begin, they asked our Successful Mother to tell the story to their daughters also, which she did. Very soon there came requests for the story from mothers of girls who were far away and could not come to her, and these she taught by letters, so that she

became a mother to a great many girls all over our country. When she realized how impossible it would be to write letters to all of the girls whose mothers asked for help, she decided to publish the talks in the form of this new book.

This was a long time ago, and by now, thousands of girls have been given a proper view of this subject through this little book, and I think you will enjoy it as much if not more than you did the first one.

There are portions of this second book of which you may not realize the full value until you have arrived somewhat nearer the age of full maturity, but you should have the knowledge early so that the full value of the facts may come to you at the proper time, and that is why the whole book is given to you now.

The book reviews such parts of the story told you in the first talks as have a close relation to the new thoughts which are placed before you in this, so that the important points may be fresh in your mind.

There are some unpleasant features which must be studied in connection with the period of maturing womanhood and the dangers and temptations which men and women encounter when they violate the natural laws which are intended to govern their conduct. If you can go on as you have begun you will find no difficulties to encounter in this respect. Your view of the subject, so far, is correct and your attitude, I think, will be normal. And yet, because there exist so many temptations which may at times be great and the book would not be complete without

mention of them, it is proper that this knowledge should be included.

A great many girls feel at some time during this period of their development that their fathers and mothers are too strict with them and there is a natural inclination to rebel at the restrictions with which they are surrounded. The great change in you of which this new book will tell first, is, however, only the beginning of a period of development in you which leads to full maturity—a period of some years' duration. You may have many inclinations to conduct yourself contrary to mother's wishes during this time and because you are still far from being a full-grown woman, you may have some difficulty in always seeing the value of your mother's restrictions and suggestions. When you have read your new letters, how-

ever, you will, without doubt, understand why it is particularly necessary during this period for a young girl to be very careful of her conduct and her habits.

Almost everything we do or think at any time while young in the world has some bearing on the kind of women we become in our maturity. If we follow in the path of part or all of our temptations we are certain to injure both our physical and mental growth, and just because you will for some time be too young to understand all of these things fully, your mother must still be your guide for a time.

We are all placed in the world for a great and noble purpose. To accomplish this purpose it is necessary that we grow up to be pure, healthy and strong both in body and mind. To bring up both their boys and girls

fully endowed with these qualities is the highest aspiration which fathers and mothers can have for their children. In only a short while, my daughter, you will, at least, in a sense be passing partially beyond my control and it is quite proper that you should be taught to exercise your own will-power and self-control, especially in such matters as are vital to your womanliness and strength of character.

I am very certain, daughter dear, that with the knowledge which this volume contains and the training for purity and honor which you already have as a foundation, you will have no difficulty in choosing the path which mother would have you follow.

I should like you to take your new book and read it very carefully. If there is anything in it which is beyond

your present understanding do not make the mistake of going to others with your questions, but come to mother, as you have always done with your littler questions and ask her. Your mother has been through the same experiences and has always derived great benefit from going to her mother with her problems. That is partly what mothers are for in this great world.

THE YOUNG WOMAN BOOK

My Dear Daughter:—You are now at the age when you should know more definitely about what it means to pass from girlhood into womanhood and to become a true woman in every sense of the word. Soon you will be leaving your childish and girlish ways behind you because they will not interest you any more and you will take up the serious task of becoming a woman. This does not mean, of course, that you will want to give up all the fun you have had as a little girl. Indeed not, for you will have just as much fun and experience many new pleasures during this period of young womanhood. I think you may really enjoy life more, though you will perhaps begin to experience some of the aches and

pains and other discomforts which may occur as a sequel to those changes in the body which finally make women out of girls. Boys also experience some discomforts at this age during which they become men, for their bodies also are undergoing certain changes, but that does not interest us just now.

From this time on our little intimate talks will therefore be of a somewhat different nature than those which you enjoyed so much in your first little book. We shall talk more about yourself and your own particular body, for your health and physical condition from now on depend very much upon the care which you exercise in looking after it, and your physical comfort will be almost wholly dependent upon yourself during these changes.

The women in the world are really the most wonderful creatures in it. Apparently much weaker than men, they bear a great deal more of pain and sorrow without breaking down. Woman is so constituted that she can do this, and there is a greater strain on her physical powers in all of the functions of home-building and care of a family than usually falls to the share of the man. For this reason alone perhaps you often hear girls and women say: "Oh! I wish I were a man and were allowed to do the things men do in the big world of politics and business," and it does sometimes seem unfair. But when you come to realize the true position of women in the world and see that they are really the more important of the two sexes, so far as their value to the nation is concerned, you always

come back to the point where you will be glad to be a woman.

A man, if he is a good, strong, true man, can accomplish great things in the world of business and politics, but he usually does not become big, strong and true unless his mother has been noble and unselfish before him. So, dear daughter, when you come to analyze it, you will always find that you must first have a great mother before you can produce a great man.

Therefore be glad you are a woman and that yours is the more important life to the nation. A nation cannot develop an army of brave, strong and healthy soldiers unless it first creates an army of brave, strong and healthy women and mothers. Weak nations in history have many times been known to pay great attention to the health of their women, so that they

might develop an army of strong men.

I wish to tell you of these things now, so that you will realize fully what your importance is in the progress of the world and nation. The generation of which you are a part is a better generation than the one to which I belong, and the next generation should be still better, both mentally and physically. This is so, of course, only if the men and women of your generation realize their true value to the world and take proper care of themselves. There have been nations in the past which have allowed their people to indulge in lives of extravagance and immorality and the other evil things of the world, and such nations soon became weak both mentally and physically and went into decay. To prevent this, modern nations make laws which define good

and evil. They condemn and legislate against many of the practices which are harmful to the health of the people, and in this way they aid in the enforcement of God's natural laws, which, if obeyed, will keep the people clean and pure.

If all of the men, women and children were to-day healthy and strong, there would be little disease in the world, because disease only attacks weak spots, and if there were no weak spots, the germs of disease could not catch hold of us. Such a condition of health and strength is, of course, hardly possible on account of the circumstances in which some of the people are at present forced to live, and because of the absence of adequate laws which would prevent people from marrying who have certain physical and mental weaknesses.

If there were and had been such laws there would soon be little heard of insanity and some other sad conditions, for when the people who now suffer from these maladies had passed away, there would be very few left to develop or transmit them.

You, my dear, are a very important factor in this part of the plan to make the world better. Aside from the very selfish reason that you can save yourself much discomfort by being careful of your health, you should do so, if for no other reason than that you owe a duty to the children whom you may be expected sooner or later to bring into the world.

What you and the other girls of your age do in this matter to-day, will have a great effect for good or evil on the girls and boys of the future and will be noticed in the good or bad ef-

fect upon the nation for a hundred years or more.

You may have learned in school that "a chain is no stronger than its weakest link." You know, of course, that means a weak link affects the strength and value of the entire chain. You are a single link in a chain of human life and the whole chain of your descendants from now on may be no stronger than you are, both mentally and physically, and you will see, therefore, the importance of saving and of increasing your mental and physical powers.

Be glad, my dear, for all time that you are a woman, and guard jealously the womanly qualities which God has given you, and the beautiful temple of your soul which is your body. To-day you are the bud which to-morrow will be the full-blown flower. Noth-

ing is more beautiful than a full-blown flower before the first bloom is off. When you brush away the bloom much of the beauty goes with it. When you bruise the bush which grows the rose, the flower fades quickly, and so it is with the life of a woman. Careless habits of life and lack of protection to your health, physical and moral, will go very far toward destroying the bloom which you should carry with you into womanhood and motherhood.

My Dear Daughter:—In order that we may understand fully what the revelations in the succeeding talks mean, I think to-night we had better go over briefly the story of the reproduction of life, in order that it may be fresh in our minds, so that we may understand more easily the conditions which surround men and women in such matters.

Going back to the creation of the two classes of objects, we started with the inorganic or non-living objects, and the organic or living objects. We learned then in our earliest talks that the organic objects are divided into two great classes or kingdoms—the vegetable and the animal. Life in the vegetable kingdom as a general thing has none of the five senses—seeing,

hearing, smell, feeling or taste; neither can it move about from place to place. All of the life in the animal kingdom has at least one of these senses, although where there is only one, it is confined to feeling. This kind of life is illustrated in the oyster and clam families, which represented for us the lowest forms of animal life. From this class of animal life on up through the more highly developed forms, we found a constantly increasing number of qualities for doing things which make it superior to the life beneath it, until we reach man, who as the highest development of all, rules and controls all of the other life on earth by his use of a superior brain and his greater intelligence.

In the fundamental principles of the reproduction of life, however, the plan of nature always remains the

same. Each kind of life can produce other life of its own kind. Sometimes this new life appears as a higher form of development for life of its own class, but the method by which this life is produced is always the same.

The germ, or that which we called the seed or egg, through which the new life is produced in each class is always formed in the same way by the union of the male and female natures, which are found in all kinds of life, and without this union no life can be produced.

In the vegetable kingdom it is always the seed formed in the female nature of the plant or tree which must first be fertilized by the pollen of the male nature before it becomes a fertile seed. When planted under proper conditions a baby plant will grow, which will at maturity be like

the parents. But even plants and trees must go through a period of youth before they are capable of becoming fathers and mothers. In this species of life the male and female natures are sometimes found in the same flower, sometimes on different parts of the same plant, and in other instances on different plants and trees of the same variety.

When we study, as we did in our first book, the same story in the animal kingdom, we find that in all but a very few cases the male and female natures are found in separate animals of the same species. The thing that represents the power to reproduce life becomes an egg instead of a seed. The egg is formed in the body of the female animal and fertilized by the male.

In the fish family the female fish,

accompanied by the male, swims into the shallow waters and expels the eggs into the water from her body. The male then swims over the eggs and fertilizes them with the life-giving fluid from his body, and then the father and mother swim away and leave the eggs to be hatched out by the sun and water. The baby life in this family is able to take care of itself immediately and there is therefore no need of parental care and training, and none is given. Even then, however, a certain period of youth must elapse before the male and female natures in the little fish develop to the point where they are capable of being fathers or mothers.

In the bird family, which constitutes a still higher order of animal life, we find the outward appearance of the egg changed, but its nature re-

mains the same. Formed within the body of the female, it receives the life-giving principle of the male before being laid in the nest. Then, instead of being left to other forces of nature to bring out the latent life which is in the egg, it is warmed by the heat of the body of the mother or of the father until life is awakened.

The duties of bird parents do not end here, however. We find now that the offspring must be fed by the mother and father, and later, taught how to find their own food, and how to distinguish between good and bad foods. They must be taught to fly, and they must learn the habits of their kind and some of the habits of their enemies, in order that they may protect themselves. To accomplish all this the father and mother must first arrange a place to raise their

family, and this is the first manifestation of home-building which becomes stronger as we ascend the scale of animal development. This training of young birds is done during the youth of the little birds and is completed before they reach the age at which they can become fathers and mothers.

Then come the "mammals," or mamma animals, in which the egg is retained within the body of the mother, because the baby animal must go through a long period of development before it is ready to come into the world. During a great part of this period the baby animal is alive and must be fed, and thus secures its food and air from the mother animal while yet within the little room or nest in its mother's body. Then, too, it must be fed from the body of the mother for some time after it is born,

and thus gets its name of "mamma" animal from the fact that it is a breast-feeding animal.

You see also that the higher the form of development, the weaker is the offspring at birth and because it needs to know so many more things before it can lead an independent life, it takes longer to teach it the things it must know. There is so much for us to learn that it takes a long time, and therefore, man, who is the highest form of animal development, is weakest at birth and takes longest to develop to full maturity.

One thing which is only natural you will note, however, and know. Every kind of life has its own sex nature and therefore its organs of reproduction. These organs differ in form and location in various forms of life. In many of the lower forms of life the

organs of reproduction of the female are on the exterior, while in all the higher forms, the organs of reproduction of the female are in the interior of the body. The male organs we find are like those of the female in the vegetable kingdom and are well-defined, but when we examine the fish and bird families we find that they are more negative than positive. In numerous forms of animal life, too, the male and female natures do not come in bodily contact in the act of fertilization, but only in a small minority of cases. In the warm-blooded animals, however, the organs of reproduction are positive and well-defined. The female organs are within the body and well-protected, even in the human family. In the animal families the organs of the male are found entirely without the body or partially so.

There are some anatomical differences between men and women which we might note here. Woman is generally smaller than man. She has smaller bones and joints and a smaller head. Her chest is shorter than that of man and is broader at the lower end than at the top. The hips in women are wider and more noticeable. Her figure is formed so that there is more space in the abdominal portion than in man. If you consider the trunk of man's body you will see that it is wider at the top than at the bottom. In woman it is wider at the bottom. If we study the reasons for this in connection with these differences in bodily structure, we must conclude that man is thus developed so that he may be prepared to battle with the problems of the material side of life. We find woman frequently

more graceful and beautiful, as though she were intended to attract the male by these qualities. Usually we find the qualities of affection and sentiment more highly developed in woman than in man. The entire physical structure of woman points to the grand purpose of her life and being, just as the physical structure of man denotes that he was intended to provide the material needs of the woman who makes his home and children possible. Woman is more sensitive than man and more easily excited and less likely to stop to reason.

You should know something of these differences between men and women, but above all you should understand your own structure and the sex organs in woman. To do so we must consider the trunk of the body.

The upper part of the trunk or the chest as it is called contains (1) your lungs, by means of which life-giving oxygen is supplied to your blood and certain waste substances are given off during expiration; (2) your heart, the pump which is the chief thing to cause your blood to circulate and thereby to carry the nutriment to all parts of your body and to take the waste away from the tissues; (3) the large blood vessels through which the blood enters and leaves the heart, and (4) some glands which furnish the necessary ingredients to the blood for the nourishment of your tissues.

The middle portion of the trunk between the hip bones and the chest is called the abdominal cavity. This is separated, on the inside, from the chest above by a dome-like muscle called the diaphragm, which is, or

should be, the chief muscle used in breathing, unless you hinder it from action by corsets and tight bands or tight clothes. Below, the interior of the abdominal cavity is continuous with the lower portion of the trunk called the pelvis, which we will talk of in a few minutes.

First, let us see briefly what the abdominal cavity contains. The organs generally are called viscera and consist chiefly of (1) such of the digestive system as the stomach and intestines, in which food is so changed as to be easily absorbed into the blood for the nourishment of the tissues; (2) the liver and pancreas, two glands in which important digestive secretions are made and from which they are poured into the intestine to assist in the digestion and alteration of the food; (3) the spleen, a gland which is

closely connected with keeping the blood pure and in good, healthy condition; and (4) the kidneys, which are concerned in the excretion of the fluid waste which passes from them along small tubes called ureters into the pelvic cavity, where it is emptied into a reservoir, called the bladder, until the time arrives for it to be passed out of the body as urine. These are the principal organs which fill the abdominal cavity very compactly, and any restriction placed upon the exterior of the trunk tends to crowd them and hamper their activity. Also tight clothing or stiff corsets tend to crowd them downward into the pelvic cavity, which in the normal condition is amply filled by its own organs which we must consider next.

In the pelvic cavity we find, in front, the bladder. This we have al-

ready mentioned as the reservoir to hold the urine excreted by the kidneys until time for it to be passed out of the body, which should be at least four times a day. At the back of the pelvic cavity we have the lower end of the intestine, called the rectum, where the non-digestible food is stored until time to expel it from the bowels as fæces, which should be at least once a day regularly. Between the bladder in front and the rectum behind is a space which is occupied by the female organs of reproduction, and if the bladder and rectum are not properly emptied each day, these delicate organs are crowded and pushed out of place, which leads to unfortunate and painful results. So you can now understand another reason why mother has been so careful about the regularity of these habits in her daughter.

In the center, just between the bladder and the rectum, is a small, pear-shaped, hollow muscular organ called the uterus or womb. This is the little room in which the baby lives for nine months before birth. This little room has two entrances at the top, one on either side by which the egg may find its way into the nest from the ovary, (which lies outside and near the uterus on either side) and it has one exit at the bottom into a tube called the vagina. This vagina has its lower opening between the thighs back of the exit from the bladder and in front of the opening of the rectum. When the time has come for the baby to be born, it leaves the uterus by its exit, passes into and through the vagina and out into the world through this lower opening.

These organs are generally held to

comprise the sex organs of a woman. Owing to the effect which the mind has on the development of character at a time when the sex nature is aroused, the mind may also be said to share in this nature.

From what we have learned in this talk you will see that sex is only natural. This nature is stronger in some individuals than in others, but this gift of God by which we really become creators of life through this part of our nature, is the greatest gift we have, and should never be allowed to drop in our estimation, but should be considered with true reverence and held sacred.

My Dear Daughter:—Each kind of life in the world has a period of infancy during which it gathers the strength and health which fit it for maturity. Not until the period of infancy is passed can any kind of life participate in the reproduction of other life. This age of infancy in the different kinds of life varies in all different grades.

A fruit tree, for example, does not bear any fruit or blossoms during the first few years of its existence, but the first blossoms which appear are the signs of the period of maturity for the tree. The same is true of the roses and other flowers; and what is true of the vegetable kingdom in this respect is also true in the animal kingdom. All of the various classes

of animals must go through a period corresponding to that of infancy before they reach maturity, and when they reach this age, they are able to participate in the reproduction of other life of their kind. But this ability to reproduce does not mean that it is always wisest for them to do so until later.

In the human family the age at which we pass from the period of infancy to that of maturity is called "the age of puberty." At this time certain changes take place within your body which in your case will take you from girlhood into womanhood. As early as eight years of age certain changes begin to occur, which prepare you for the great change which finally takes place at the age of puberty. The average age in girls at which this great change occurs is

fourteen years. In the warmer countries of the South this change frequently takes place as early as eight or nine years of age, and in the cold frozen North girls do not reach the age of puberty until late in their teens.

At this time of life your whole body expands. You grow taller; your figure begins to broaden out; you develop hips and a waist line and your bust begins to grow. You begin at this age to notice in yourself a somewhat different idea of boys; you cannot be just comrades or playmates with them any more.

Among the other outward signs of the changes which take place within your body are the soft hairs which grow in various places—under the arms and on those parts of the body at the lower end of the trunk over the

pelvis in which the reproductive organs are located. The organs of sex which we mentioned last night as situated in this lower bony cavity between bladder and rectum, are so located that they are thoroughly protected and safe from injury in a woman who is strong, healthy and whose habits are normal.

When the fruit tree has reached the age when it bears blossoms and fruit, its father and mother natures are developed to the point where it can produce the perfect seed which, if planted under proper conditions, will produce other fruit trees of the same kind. An orange tree, for instance, would bear some fruit if allowed to do so, at the age of two or three years, but the wise orange-grower picks off all of the buds which appear until the tree is four or five

years old, in order that the tree may attain its full strength and vigor before being allowed to bear fruit. Then the tree, having reached full maturity, will yield much more and better fruit year after year, without injury to its strength. If permitted to bear fruit earlier in its life, it would never become a strong tree.

In like manner, a girl who has reached the age of puberty could become a mother, but that does not by any chance mean that it is time for her to marry or have children. Indeed it would be dangerous for her to do so, as it takes a good many years from the time this great change takes place for the sex organs to develop the strength which will enable her to withstand the strain and at the same time preserve her health.

It was once thought proper for

young women to marry at sixteen or seventeen years of age, but now we know it to be a grave mistake. In almost all cases they injure their own health and weaken their bodies, and the children born of such marriages are rarely ever strong and healthy.

The reproductive organs have been dormant and undeveloped during your girlhood, waiting for the rest of your body to develop its full strength to the point where the sex organs could make their growth without taxing the strength or stunting the growth of your other organs, and waiting also for your brain to develop and your self-control to be well-established and strong. You will find yourself much in need of self-control when you feel for the first time the stirrings of your emotional nature. It requires from six to eight years

after the age of puberty for a normal girl to develop into a fully matured woman. Just as is the case with the rosebush in the garden, if the girl is allowed to develop slowly, she will blossom into full womanhood and can bear its burdens without injury or great discomfort. A girl who is wisely taught to give herself all of the time that nature requires and prolongs her young womanhood until she reaches maturity, without trying to hasten it, will not only lengthen this delightful period, but will be rewarded with added blessings and happiness in her maturity.

While the physical changes of puberty are taking place, you will experience many new emotions and sensations, some of which are pleasing while others are not. You are very certain to learn what mother

means when she says she is weary, or has a headache or backache. At this time mothers try to be particularly patient with their daughters, for they are often nervous, irritable and contrary and cry very easily.

You can save yourself much of the weariness and many of the aches and pains by taking plenty of nourishing food and systematic exercise, but never indulging after you begin to tire, and you will now discover that you tire more easily than before, because these developing parts of your body begin to draw upon your vitality. You need plenty of sleep during this period.

Boys begin to have added attraction for girls at this period, but in a different way than before. This alteration means that your sex nature is influencing your mental life and

you must now be more careful in your association with boys or young men, as the sensations aroused are apt to be full of unknown temptations which, if not resisted, will cause untold harm. The exercise of any part of this sex nature causes a great drain on the vitality and has caused many aches and pains as a result. Boys are at this age passing through a similar stage of their lives, which leads them into manhood, and they are subject to much greater temptations than girls. They apparently have not the same capacity or ability that girls have to suppress or control their feelings and for that reason girls should be exceedingly careful. I do not mean by this that you should avoid the company of young men, because it is most desirable that you should have young men as well as young women among

your acquaintances and friends. It helps you in your normal development to the extent of teaching you powers of self-control, and there is no reason why the innocent pleasures of girlhood and boyhood should not be transferred to the period of young manhood and womanhood and be enjoyed with much greater zeal and with lasting benefit to both girl and boy.

MY DEAR DAUGHTER:—To-night we shall talk somewhat further of the changes which take place in your body and make a mature woman of you. To do this we shall have to go back to our story of the egg and to that particular egg which forms in the ovary of the woman. This egg develops in the ovary and when it has finished that part of its growth, it passes through small tubes into the uterus. If this tiny egg or ovum comes in touch, between the ovary and uterus, with the life-giving principle of the male, in the married woman, it remains in the uterus and develops into the child. If, however, it does not come in touch with this life-giving principle, it is ab-

sorbed and passes out of the body and nothing comes of it.

The ova or human eggs do not mature in the ovary of a woman until she has reached the age of puberty, about which we have already learned. After this age, the egg forms in the ovary and matures at regular intervals of about four weeks and as regularly passes out of the ovary through the tubes and uterus into the outside world and is lost. This process is called ovulation. In conection with this ovulation the lining of the uterus, which is a mucous membrane similar to the lining of our mouth, becomes soft and swollen, causing little hemorrhages which continue for three or four days, and this blood leaves the body through the vagina and is called menstruation. This is one of the uncomfortable and unpleasant features

of becoming a woman, but it is a perfectly natural condition to which we must accustom ourselves. It is accompanied often with pain, although you need not suffer if you take care of yourself and keep healthy by keeping your body normal. This function should under normal conditions occur absolutely without pain, and here it is that the artificial conditions under which we live, the clothes we wear and the great lack of systematic exercise, especially on the part of mature women, causes much of the discomfort and pain.

The period of menstruation should be regular, occurring, when once begun under perfectly normal conditions, every twenty-eight days. At the same time it frequently happens that at the beginning, after its first appearance in young girls, there is a

lapse of months before it appears again. This need not cause alarm, so long as the general health remains good. Change of surroundings may cause a temporary suspension of the menses or a delay in the time of their appearance. Usually a suspension of the function is caused by nervousness; this may be the case especially in schoolgirls, who use up a good deal of their nervous energy in their school work, through the exercise of their mental powers, and because they are apt to add, to this legitimate drain, the unnecessary exhaustion of irregular meals, irregular sleep, and the temptations of yielding to the pleasures of a social life which should wait until school life is over.

Sometimes the flow will be greater than at other times, and a very scant flow after it has been copious and

regular for a time is apt to cause worry. If our lives were natural, the flow would always be fairly scant. So that if there is but a slight flow regularly, my daughter, there is no occasion for worry, as it indicates a more normal condition than the average. Various causes may account for some decrease, however, such as a cold, physical exhaustion, mental worry or nervousness. For these reasons a girl should exercise great care in avoiding exposure to cold or to exhaustion and worry, for a suppression of the menses may become a danger signal of trouble ahead. In the case of gradual suppression or a constant increase of the flow, it is likely to be due to some fundamental physical difficulty. In all cases of suppression or of increased flow, prompt medical attention should be the first step to

consider, and so because of the importance of this you must tell your mother promptly upon noting any of these indications of irregularity or lack of true normality.

It is important, my daughter, that you should take excellent care of yourself during these periods. You should take as nearly absolute rest during the first day of the period as possible. The uterus, which is loosely suspended in the pelvic cavity by means of delicate ligaments, is much heavier during this menstrual period, on account of its contents of extra blood, and it will sag easily and this strain will cause unnecessary pain and ache. To guard against this unnecessary suffering you should not indulge in severe exercise nor occupy yourself with tasks or pleasures which strain these parts at the time

of your period or for three or four days before, although some mild exercise which will draw the excess of blood to other parts of the body is desirable. To think of it too much or worry about it will have a tendency to increase the circulation of the blood in these parts, for you know that you can send a greater supply of blood to almost any part of your body by simply thinking of it. Therefore keep your mind occupied with other thoughts; and it is very desirable that you keep happy. Of course it is possible for you to so guard your health and by exercise develop such a condition of bodily vigor that you will at no time feel discomfort during this time of menstruation.

Some people claim that a woman should not bathe or change the underclothing during these periods. It is

quite true that since we are liable to contract cold in the full bath, especially if we become the least bit chilled, it is best at this period not to take a tub bath for a few days, but that should not be made any excuse for allowing the parts to remain unclean. These should be cleansed with tepid water at least once or twice each day, and the daily sponge bath in a warm room should be sufficient to keep the rest of the body clean, and should be followed by a brisk rub, care being taken to keep as much of the body covered at a time as possible.

You should take particular pains not to get your feet wet by going out in the rain or dewy grass or to catch cold by sitting in a draft during this period. Should you accidentally wet the feet for any reason or other, keep moving until you come home or to the

place where you can change your shoes and stockings, and then do so at once, bathing the feet with alcohol after a brisk rub. If your health is good, you will not contract a cold from wet feet, provided you keep moving and thus keep up a good circulation, and provided you dry them thoroughly as soon as it is possible to change your shoes and stockings.

Let me give you a closing word about your mental attitude during this period. Beginning a short time before and continuing through and for a little while after this flow of the menses, your emotions are more likely to be easily excited than at any other time. This is natural because of the local disturbance which takes place and it is not harmful. Any artificial excitement of the reproductive parts, however, at this or any other time,

either by letting your mind dwell on this part of your nature or any other form of morbid thinking, is injurious because it is artificial. You are not likely, I know, after all you have learned to fall into the error of masturbation, but there is a great temptation at times to fall into the habit of allowing the mind to occupy itself with these sex matters. To do this sends the blood rushing to these parts, increases the excitement which is already above normal, and is apt to weaken you. That our thoughts have this effect on the circulation of the blood has been shown in many ways. If you had a flat balancing board and were to lie on your back on it so that you balanced perfectly, and the board was perfectly level and at rest, and you then set your brain to work out a problem in mental arithmetic, you

would at once find that the end of the board on which your head rested would go down, showing that the weight of the body had shifted to that end in the form of an increased supply of blood. If you then imagined yourself dancing a two-step, you would find the foot end of the board sinking and the head rising. Furthermore, if you had some one play a two-step on the piano while you were imagining yourself in the midst of the dance, you would find the foot end of the board going down much faster.

This shows the quick effect our thoughts have in sending the blood to different parts of the body, and that where it is desirable to keep the supply away from any part we can aid nature in this way by keeping our thoughts away from that part.

As you experience these periods, or

the menses, we must talk further together, and you must tell me promptly at all times of any changes or conditions which you think to be either above or below normal.

My Dear Daughter:—Even a healthy girl who at the beginning of this period of her womanhood experiences no pain or discomfort through the function of menstruation may, however, acquire habits which will soon place her in the large class of suffering women. It is not only necessary to avoid colds, physical exhaustion or excitement, but, as we suggested when describing the organs, a girl must be careful of the other functions of her body.

Very frequently the neglect of the bowels causes painful menstruation. Constipation is very common among the women and girls of to-day, and the tendency of both men and women to assist nature with a cathartic in order to keep the bowels open is likely to

cause chronic weakness, which is very difficult to eradicate. When you take physic you relieve the local condition, but you also cause that part of your muscular structure which naturally aids the bowels in performing their functions to acquire habits of laziness. After a time these muscles, failing to get the exercise which they need by the constant repetition of this practice of taking laxatives, soon reach the condition where they refuse to do any work because they have become too weak to help at all.

Schoolgirls are very prone to constipation because of the inactive life they lead; the long hours of sitting; and frequently their aversion to healthful, out-of-door sports, such as skating, tennis, hockey and the like, or their dislike of the routine work of the gymnasium, all of which is de-

signed to quicken the circulation of blood to all parts of the body, supply sufficient oxygen to the lungs, quicken and deepen the respiration, strengthen the heart and muscles in general. Then, too, at the time of puberty many a girl begins the wearing of corsets, and in her zeal to acquire the fashion-plate figure, she squeezes her poor stomach so that it cannot perform all of its functioning and is pressed down upon the intestines; they in turn crowd down on the rectum and the special sex organs, and often push the uterus out of its normal position—all this causes constipation and very frequently painful menstruation as well.

The healthy condition of all of the organs contained in the trunk of the body is very essential to preserve the healthy condition of the reproductive

system. Where either the liver, stomach or bowels or any of the other organs fail to perform their functions naturally, congestion may occur, and when the circulation of the blood is interfered with displacement of one or more of these organs is likely to occur. A displacement, however slight, causes pressure on all other parts, forces them to sag and produces a strain and discomfort. If such conditions are permitted to remain, it is impossible to prevent trouble of some kind, and this usually manifests itself more often in the sensitive and delicate structure of the reproductive organs than elsewhere.

Many of the habits of our lives may cause displacements, as the wearing of tight waistbands, belts, or supporting the skirts from the hips and the pulling of stocking supporters

over the pelvic region. Only the greatest care will counteract the damage, which is likely to be caused by the requirements of fashion.

Your posture in standing and sitting is a very important item in preventing displacements. Many girls form the habit of standing on one foot. This habit not only serves to cause deformities in both figure and face, but even more easily causes displacements in the internal organs by tilting the pelvis. This habit, which is so easily formed, destroys the beautiful symmetry of the figure. In standing in this way you cause an abnormal curving of the spine which will produce one or other of the deformities known as spinal curvature.

This you can readily see twists the entire body out of its true position—much as a young tree is twisted after

being blown about during a severe wind storm—and not only are the internal organs of trunk and abdomen and pelvis tilted or displaced, but after a time more or less severe nervous symptoms will make themselves felt and the young girl is having real troubles, but, unfortunately, they are of her own making.

The position of your body while sitting is important, both on account of its effect on your figure and also on account of this same danger of spinal curvature and displacements. If in school you rest one elbow on the desk or table, you twist your spine and if you form the habit of sitting in this position, you will have curvature of the spine. If in carrying your books and other packages you always carry them under the same arm, it will have the same effect to a slight but notice-

able degree. That is one reason why so many girls who go to school have one shoulder higher than the other. When a girl has allowed herself to become round-shouldered she has squeezed her lungs into a smaller space than nature intended; the air cells cannot do all their work properly and the young girl has laid a foundation for possible weak lungs or tuberculosis.

To get back to a normal healthy posture it may be necessary to resort to special corrective gymnastics under the advice of a physician and to regulate the bands and weight of clothing, and get plenty of out-of-door exercise and sleep.

Now you will begin to realize the necessity for you to be very careful of your health. If people lived only natural lives in this world, the women

would have no more aches and pains during the menstrual period than female animals, for you, of course, realize that the females of the lower orders of animals have also such a period in their lives, when the sex nature develops. The female deer, for example, must develop from the beautiful young doe, but the doe develops under conditions which are perfectly natural, while women to-day generally do not. The doe does not wear corsets and thus crowd the organs in her body into a smaller space than nature intended they should occupy, and if women never had worn corsets, their bodies would have a natural shape and their various internal organs would be normal. You can readily understand why the wearing of corsets should weaken a woman's natural strength. If you should carry

your arm in a sling or bind it tightly to your body and keep it there for a few weeks, day and night, you would find upon releasing it that you could not lift it, because the lack of exercise during this time had weakened the muscles of the arm and shoulder, had prevented a free circulation of the blood to the muscles and they had become temporarily unable to do their work and your arm would hang useless. If you kept it bound down in this way for a long time, the arm would shrink in size and refuse, when free, to do any work whatsoever.

The same thing is true of the muscles in the trunk of your body. At birth the muscles of this part of the body are perfectly normal. They were developed by the exercise they received in the various games and

pastimes which you indulged in so freely in childhood. Girls, when they reach your age, begin to wear corsets, in accordance with the custom of girls and women to-day. The girl allows these corsets to take the place of the muscles of her body in supporting it. Since these tissues then get little or no work to do, they become weak and lack tone, and, through constantly wearing corsets, these muscles which would, under normal conditions, support the body perfectly and enable a girl to maintain a graceful and natural carriage, become practically useless, and she cannot be comfortable for long without the corsets. So, my daughter, it is wisest to learn to keep these muscles strong by not wearing corsets, until you can no longer avoid them, and by careful exercise.

Again consider the doe, which

takes, through its habits of life, the right kind of and correct amount of exercise and thus keeps all of the functions of its body normal. If women could learn to exercise properly, regularly and sanely, every function of the body would act more normally, and many of the aches and pains would never be felt and those few now in evidence would vanish. Regular and systematic exercise will go a long way toward helping to overcome the penalties which we ordinarily pay for conforming to the practices of society in wearing corsets and crowding the organs of the body through tight clothing. It takes almost too much courage to-day to refuse to comply with the customs of the lives and habits of the world as we find it in this respect and so we take the conditions as we find them and do

the best we can with the opportunities which we have.

So then, my dear, when mother corrects you for a bad posture when standing or sitting, or when she corrects you at table or when reading, and asks you not to rest your elbow on the table or chair, or asks you to sit up straight, please remember that she has something else in mind besides the possible thought of how you would look before company. She is thinking more of your health and future comfort than of what other people will say of your mere posture at home or among your friends. She is thinking of the many pains and aches she can save you by teaching you to acquire the habit of a correct position in sitting and standing.

There is a false notion in the minds of many people, especially among

women and girls, that matters which pertain to an unusual condition in the sex organs should be kept secret and treated at home, and many women and girls make the attempt to treat themselves for any of the troubles belonging to these organs when they appear.

I wish you, however, to have a correct view of this subject. In ailments of this nature, it is by far more important to secure skilled advice than in other ailments of the body. This part of your physical structure, as you have already seen, is the most sensitive and delicate of all, and because an unhealthy condition there affects seriously all other parts of your nature, both mental and physical, it is very important that you have no false notions about going to the family physician for skilled advice

and treatment. He or she will not only take a professional view of such matters and will know what to do, but will also take a warm, friendly interest in you and be able to give you much good sensible advice as to your general daily life as well as for the special ache or pain for which you sought the consultation. To neglect ailments or symptoms which concern this part of the body means only putting off the time when you will have to seek such advice and when a cure may be more difficult and tedious, while to go at once will often insure a speedy removal of the trouble.

There is, however, one caution I wish to give you, especially in connection with a temptation which comes to many girls, and concerning which you may not like to talk to the physician and perhaps not even to me.

I refer to the habit of masturbation, or "solitary vice," which is said to be quite common among girls. I am certain that no girl who has been taught anything of the pure and holy purpose of her sex organs and has a sound brain would even think of forming this habit or even experimenting with it, though strongly tempted to do so, but a word of caution may save you in time of unexpected temptation. This temptation is said to be strong in boys and less so in girls, but at the same time you should know that there is such a thing as "self-abuse" among some girls and that it has wrecked many lives. Stimulation of the organs of sex may be caused by mechanical means or, as we have already said, by concentrating the thought on the sex nature. This stimulation is just as natural an

accompaniment of this function as is the sense of pleasure which is naturally aroused by stimulation of the sense of taste by some delicacy you particularly enjoy. But unnatural methods of doing anything are always injurious or damaging in one way or another, and because the organs of sex are the most sensitive and delicate structures in the body, any unnatural excitement of these parts can only be accompanied by serious results, which are by no means local in their effect, but influence the whole body and often the whole life.

To form and practice this habit means often, as a sad result, destruction of the memory and mental weaknesses of various kinds after long years of suffering from other pains and ills not so serious in themselves as this awful final catastrophe. The fact

that the unfortunate girl who errs in this way perhaps only performs the act of self-abuse when alone does not, however, shield her from the eyes of the world, for the habit leaves its marks upon the face. The eyes become dull, the complexion spotted and morbid tendencies of thought and action soon cause a feeling of laziness. Her friends become anxious about her, and as later events explain the cause of her trouble, she loses her power of enjoying friendship and gradually becomes a mental and moral weakling. I need say no more on this very distasteful subject, my daughter, because I know you to have high ideals and to be anxious to keep the good health and buoyant happiness of your girlhood which makes for you so many friends and is such a source of joy to all who know and love you. I

have sought to impress upon you the sacredness of motherhood and the duty which you owe to your unborn children to keep your body strong and pure that they may be healthy and happy from the hour of their birth. It is necessary for the brave soldier to know about possible dangers in his path in order that he may be properly equipped to meet and overcome them, and that is why I have told you of the unhappy temptation which causes some girls, less fortunate, or less well equipped than you are, to forget their life purpose, or to be unable to resist the temptation against which they have not been warned. You, my daughter, have been taught that your body is the temple of God and that as such it must be considered reverently and held sacred from harm by careful observance of the laws of

health and by due regard to the proper use and avoidance of abuse of all its functions.

MY DEAR DAUGHTER:—Our thoughts as expressed in these talks have led us up to the subject of Purity. You have been endowed with good health and full vigor. The blood runs rich and red through your arteries and you will experience all of the thrills of life in a stronger degree than some of your young friends who are not so fortunate in their physical make-up as you are. With your whole nature so strong and vigorous your temptations may be great, because you develop in this part of your nature the magnetism which attracts the opposite sex.

I would not have you otherwise than strong in every way. The great mothers of the world have all been women of great strength mentally,

morally or physically, and this is admirable, because it usually means love of children, love of family, love of home and also the development of all that is best and noblest in a woman.

You should think of all parts of your nature, however, with reverence and joy for the uses to which they will be put in the future. Do not allow your imagination to dwell too much on the sex function. You cannot indulge in familiar discussion of the parts of your body which are sacred to your womanhood and possible future motherhood with any of your girl friends without a certain lowering of your own reverence. You cannot read questionable books or look at suggestive pictures without making a lasting impression on some part of your mind. The mind is like the sensitive photographic plate. It

takes its impressions easily and they remain permanently on the plate. They cannot be removed, and impure thoughts always mar the picture of purity which God intended should be there.

If I were talking to your brother on this subject my appeal to him would be stronger, for he meets more varied and numerous temptations than you. Through long-continued training and custom woman has come to regard herself and her sex as the weaker of the two. We have seen that in many things she is stronger than man, and in this question of purity woman is far stronger. She has for so long a time been expected to be pure that she has developed a greater amount of self-control. When unfortunately a woman does go wrong and becomes morally impure, all men and

women condemn her at once and she is forever disgraced and ruined, and in many instances there seems to be no other path open for her than the one which leads still further downward. Of course this is a wrong attitude to take, but the average man or woman usually places the responsibility of going astray on the shoulders of the unfortunate girl or woman.

When you are in the company of a young man, remember that your good health and the magnetism which you constantly radiate will strongly attract every part of his nature. You cannot help it, but you must watch over and guard it. The emotions of men are easily aroused and few, even among grown men, ever understand women. I have heard many pure, manly men state that " the average man rarely understands the woman

whom he marries." You must so guard your actions and feelings when in the company of men that they can not misunderstand anything you say or do, for while the emotions of women are not as easily aroused as those of men, when they are finally awakened they are deeper and more lasting and it is then quite easy for a woman to lose some of her self-control, which is her safeguard, and to fall into temptations which may lead to shame and life-long unhappiness and regret.

I wish, my daughter, that you might never know the temptations which lead from the path of purity. You need not if you are careful of yourself and your habits. The world needs pure women and pure men. Some day you will be called upon to do your part in the activities of the world.

Your debt to your mother and father is great, but not nearly so important as the duty you owe to yourself and the children you may some day call your own and to your great chance of a life of happiness and content in accomplishing the high, holy and reverent purpose for which God designed you when He endowed you with your strong and glorious womanhood.

My Dear Daughter:—I must tell you something of the wonders of heredity in connection with our subject. Almost all of the books we read on this topic and the conversations we hear about it leave us with the impression that our hereditary tendencies are confined to the bad traits which are passed from parent to child. To illustrate the passing of tendencies from father and mother to the children, you are almost always told that if either the father or mother has consumption or heart trouble, the children are in great danger of developing a similar weakness, and that if there has been a mental sickness in the family, the children are quite likely to develop some kind of a mental sickness also. This is true as we

learned in your Little Girl Book years ago, as you may remember, and we should bear this in mind as we discover weaknesses in our mental and physical nature. But I like to think of the wonderful bright side of this great law and the opportunity it gives us to go on improving the many good qualities which we inherit from our parents and the ability we have to develop them so highly that the bad traits, when they appear, can be crowded out entirely.

Think of the wonderful blessing in being able to pass on to the child perfect health, full strength and a sound body and mind and all of the other tendencies to good which you possess, and then think also that even if there are certain tendencies to weakness in one or more directions, we can so watch and care for ourselves and be-

gin the improvement work at once, so that very soon nearly all traces of these weaknesses should disappear.

What a wonderful thing it is when you think of how much the world and the people in it have improved since the beginning. Think of the many tendencies to evil that have been eliminated and how the conditions under which we live have been improved. And remember also how this has all been accomplished through the wonderful brain of man and woman and their ability to study the things about them and to be spurred on to keep trying when they see the excellent results of their efforts.

When man found himself in the world originally his life was not much better than that of the animals about him, except that he had hands which he found would help him to carry out

the ideas which his brain suggested. Very soon he discovered that he might think of one new idea while another man thought of something else and thus by coöperation they learned from and helped each other. That gave them the idea of the mutual help they could derive by living near each other and that is the way towns and cities were first started. Very soon they built houses to live in, churches to worship in and schools in which to teach their children what they had learned, and when the children grew up they knew all that their parents knew and were able to go right on studying and learning more and discovering other things. Among the first things men did was to catch and domesticate certain of the animals about them and teach them to haul the heavy loads and help them go about

from place to place. Thus, after a few generations, we began to have two kinds of animals—wild and domestic.

In other words, man civilized himself. In some far corners of the world there are still some people who are not civilized and whom we speak of as savage peoples. They live a good deal like animals, but they have brains and hands and are constantly developing themselves.

A wonderful thing about it all is, that these improvements remain. A father is able to pass on to his son a tendency to do some things which the father had to learn by hard study and constant effort. Would it not be sad if this were not so, and each little child had to begin as a little savage, just as the first man began? You can see what a lot of good man has done for the race generation after genera-

tion by his study and work by reason of this wonderful law.

He has improved not only his own life and conditions, but also that of other kinds of life in the world by directing the process of reproduction. All of the many varieties of apples in the world have been developed from the original wild crab-apple. All of the roses are said to be developed from the first little, yellow, sweet, Scotch rose. Originally there was but one breed of chickens—a wild kind. To-day we have many kinds and they acquire new qualities by reason of their domesticated life. The same is true of the dogs, cattle, horses and other kinds of animal life. All this is due to the improvements devised by man or the changed conditions in which their lives developed.

While he was at work improving

himself and the other kinds of life, man discovered that in doing this some of the bad traits of the various kinds of life disappeared almost entirely. He then discovered that he could by study, care and observation eliminate many of these bad traits altogether, and when he had discovered that he could do this, his efforts brought about a general improvement in all phases of life.

It is through this wonderful law of heredity that you receive all or most all of the qualities you possess—good and bad. You will be just the kind of a woman that the combined qualities of mother and father have made possible, plus the improvement work which you do for yourself.

The color of your hair and eyes you receive from your father. You resemble your mother in looks and in

other ways. Your tendency to grow tall comes also from me, whereas your brother will be short, like your father. You have a tendency to be nervous and your father has a decided nervous temperament, so that you have him to thank for that; and there is room for improvement there. From me you have on the other hand inherited a tendency to weakness of the throat and this has been a constant source of worry to me. If we are careful we may be able to overcome the tendency to this weakness, so that you will not be troubled in your later years as I have been almost all of my life in that particular. If either father or I had a weak heart or lungs we should have to watch over you very carefully and teach you to do the things which would keep your heart in good condition, or strengthen the muscles of

your chest and thus save you from the danger of acquiring a weakness in either of those parts of your body. Fortunately you have inherited not only a strong heart, but you were born with sound lungs and there is at present no danger of your having any disease affecting these organs, unless you are careless about your health.

To develop the good qualities and discourage the bad traits is the object of all of the care which fathers and mothers take with their children. When a girl gets to be as old as you are now, she can do a great deal to help in the work of her own improvement.

That is one great reason for these intimate talks which we have enjoyed so much. My great object has been to show you the reason for our being put upon the earth, our great purpose

here, to explain to you without prudery how life is produced, and to show you why the suggestions which have been made are necessary. I have hoped also that you might understand them so thoroughly that you would see that restrictions, where they are placed around you, have a greater purpose than the mere desire to show parental authority, as you may have thought many times.

We can do a great deal therefore to improve our physical condition. A girl who is frail and delicate need not necessarily be a frail and delicate woman; no more can one who has enjoyed perfect health and strength, without great risk to herself, afford to neglect the care of her body. We are bound to be the kind of men and women physically that our habits of life make possible.

MY DEAR DAUGHTER:—I once knew a man who could enter a room for the first time in his life, take one glance about him, and then retire and name not only every object in the room, but also give its location and color. He was a man whose sense of observation had been cultivated in the highest degree. He was, when very young, a poor newsboy in London. His opportunities for amusement were very limited and his only recreation was to play a certain game with other "newsies," which consisted in walking slowly past the window of a certain toy shop, taking one long look while walking by and then writing down on paper the names of the things in the window which he could remember. Each of the boys did this in turn and

the one who could name the most objects correctly won. Very soon they found that they could remember every article that was in sight in the window, no matter how crowded it was, so they included colors and location in the game, and they became expert in naming these as well. Thus this boy had cultivated his powers of observation to such an extent that nothing within the range of his vision could escape his eye and memory—even when he became a man.

I also knew another man who had a most wonderful memory in addition to the power of observation. He would let you write two hundred or more words or numbers of four or five figures each on a blackboard while his eyes were blindfolded. Then he would ask for a one-minute view of the board, after which you could

blindfold him again and he could repeat the words or numbers in order from first to last; or he would name them backwards; or he would at request skip every other one; or name them in any other order you desired. He simply had trained his mind so that a one-minute view would enable him to fix in his mind not only these words or numbers, but also the relation and position of each to the other, and yet as a boy he had such a poor memory that his parents gave him a special course of memory lessons which really started him on his determination to excel in this way.

There are other people in the world whose occupations have cultivated their powers of hearing to such an extent that they can hear sounds which the average person does not notice at all. Some have developed the

sense of touch to the same remarkable degree, while others have developed still other faculties far beyond the average.

I mention these things this evening, not because they may be altogether new to you, for I am certain you have noticed differences in ability to do various things among your friends, but because I wish to prove to you that we can by care and attention not only improve our bodies as we have seen, but can also improve our minds.

Just as you can by continual exercise build up the muscles of any part of your body that they may attain great strength, so you can build up any or all of the departments of your brain and thus develop greater ability in these parts. It is a well-known fact that each movement of the body is largely controlled by a certain cen-

tre of the brain. It is also true that all the sensory functions of the body have their individual areas of so-called localization. Between these expressive and impressive areas, are large tracts of brain tissue which have as their function the power of associating sensory impressions with appropriate motor expressions. The greater the number of associations which are possible to any one person, the greater will be the abilities of response to impressions received by that individual and the greater will be his or her mental development. If all of the different senses and abilities could be developed equally from childhood, the result would be a truly intellectual giant. This proves that we can add to our brain power as well as to our physical power by adequate usage and judicious exercise and so

by training our thoughts toward good things and away from evil we are able to develop the good and drive out the bad.

From your father you have inherited a quick temper, my daughter, and it has been our constant wish to help you control it. Every time you lose control of your temper you make an impression on that part of your brain which should control it. At every repetition of that impression, which is the result of thought traveling in the same path to and from your brain, that area is developed a little more, so you see each time you make it more difficult to drive out this bad trait, for habits are harder to get rid of than to acquire. A young English boy of nine once wrote a prize composition on "How to Overcome Habit," though, of

course, he probably did not realize how much of a prize composition he had written. "Well, sir, habit is hard to overcome," he said. "If you take off the first letter it does not change 'abit.' If you take off another you still have a 'bit' left. If you take off still another letter the whole of 'it' remains and if you take away another it is still not wholly used up; all of which goes to show that if you want to get rid of 'habit' you must throw it off altogether."

Good habits are as easily formed as bad ones. Both are equally hard to get rid of, and to drive out a good or bad habit, either mental or physical, when once formed, requires a great deal of will-power and self-control.

Self-control is a wonderfully good habit, which will be valuable to you as long as you live. If you will aim

to develop this habit you will have acquired one that will yield much happiness and comfort throughout your entire life. It is a wise rule for you to apply for yourself that you try conscientiously, whenever you recognize a bad habit in yourself, to get rid of it by acquiring a good one in its place. Substitution of habits is the surest way to alter them, but such substitution must be constant and persistent.

MY DEAR DAUGHTER:—There is one other topic in our study which involves the answer to the question: "What is the best age at which to marry?" Largely because men and women allow their emotions to govern their conduct in this matter as well as in the deciding "Whom to marry," it is important that you consider what may be said on this subject.

There is absolutely no "best" age at which to marry. Authorities do not agree as to whether we may best marry at the beginning of our maturing manhood and womanhood, or some years later. We know, however, that marriages between boys and girls of extreme youth, even though they have passed the age of puberty, are

likely to result in disappointment and unhappiness. This we learn from statistics which cannot be disputed. It is, no doubt, largely due to the fact that in young people of fourteen to sixteen years we find their mental capacity is not sufficiently matured to allow them to know their own minds or exercise any judgment in the important selection of life partners. At this early age neither the judgment, temperament, taste or habits of the young man or woman are likely to be fixed or settled and they have no opportunity of judging whether they will be suited to each other or not. They do not yet know themselves, much less each other, and such marriages are therefore very likely to be the result of purely emotional causes and are generally unwise and unhappy.

Another danger is that of dwarfing the development and weakening the system by the imposition of the added strains on it which are the natural results of wifehood and motherhood. We have already seen in a previous talk why children born of such marriages are apt to be weak and sickly.

The other extreme is equally bad in most cases. To marry late in life is to take almost equal chances with your happiness. By the time either a man or a woman has reached the age of thirty-five the habits of life have become firmly fixed. A bachelor of thirty-five or over is so used to his habits of life, which are by then a part of his very nature, that he finds it difficult to bend and yield to the changes which marriage imposes. The same is true of the woman who has reached this age without mar-

riage. Her habits are also fixed and difficult to change.

When two people marry they must at best give in to each other a great deal. True happiness cannot exist where selfishness reigns. They must so formulate their tastes that each can enjoy the things the other likes and participate in the same pleasures. Otherwise there is certain to be friction and unhappiness. Children born to people married late in life are not apt to be as strong or as healthy as those born to younger parents. These little ones are very likely to be delicate and suffer from constitutional weakness.

Undoubtedly, some time between twenty-one and twenty-six years of age is the best time to think of marriage, varying somewhat in accordance with the age at which maturity is

reached. In most cases the young woman of two and twenty is in maturity as old as the young man of five and twenty. Therefore the man should be at least three to four years his wife's senior. At such a time of life habits and tastes have developed, but have not become thoroughly fixed and some judgment in selection may be exercised. The average marriage at such ages results happily, if the husband and wife make any reasonable effort to understand each other and keep selfishness in abeyance.

The average young woman of twenty is the equal in physical vigor of the young man of twenty-three. Later in life this difference widens. A man of seventy is supposed to be the equal in vigor of a woman of sixty. The woman in marriage, especially if she has children, is called upon to bear

the greater strain upon her vitality. If therefore a woman is older than her husband, she is likely to awaken some day to the realization that her vigor is gone, while her husband is still in the enjoyment of all his powers.

It is but a natural conclusion to state, therefore, that the marriage relation should not be hurried into by children who have only their rather crude emotions to guide them in a matter in which the emotions should be only an incident to a happy life, nor should people defer this step until too late in life, at which time the chance for a full realization of its blessings are greatly reduced.

There is no doubt that God's purpose is that men and women should seek to round out their lives by a happy marriage. A man who is phys-

ically fit and declines to marry, destroys to just that extent the purpose for which he was created. Having the opportunity of marrying a man who is known to be moral and true to his manhood, a true man in every sense, and deciding against it, woman robs herself of the blessings of home life, and loses her best opportunity for the highest mental and moral development, and dwarfs her womanhood by just that much; but if she is not sure of the habits and morals of the man seeking her in marriage, she would do well to listen to reason and look about her and make inquiries concerning him. No thoughtful, earnest girl would want a man of questionable character to become her husband or the father to her children. We are apt to have a care concerning the quality of material we purchase for

a gown, or to desire to know the real worth of the most trivial things we wish to possess. Then is it not sound reasoning to demand the same quality and worth from the most precious possession attained by your young womanhood—the knowledge concerning the moral worth and character of the young man who wishes you to reign in his life and home as his chosen helpmate?

Our little confidential talks are at an end. I have endeavored to instruct you in the vitally important questions concerning your young womanhood with its longings and its demands, but, my child, I am always ready and eager to answer any perplexing question which may come to you later in life. I want you to think of me as your best and most interested human friend—one who hopes for you all

that is best and truest in life—who would be mother, friend and chum. Will you come to me whenever you are perplexed and let us talk the matter over quietly and reason together?

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